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OUR SUNDAY VISITOR

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Why the Pope Must Observe Absolute Impartiality

Herewith is a translation of the authoritative article, in which the Osservatore Romano comments on President Wilson's and Premier George's speeches:

"Ever since the beginning of the present tremendous conflagration, which has been sowing ruin and death in Europe, the Holy See has wished to assume an attitude, which has been improperly called neutral, but which has, instead, been one of absolute and rigorous impartiality between the two groups of belligerent nations: the only attitude which it could and ought to take, given its international or rather supernatural character, which places it above the contentions and conflicts between nations. The Holy See has kept scrupulously to this line of conduct in these three years of painful tragedy, nor does it intend to depart from it in the face of recent diplomatic events and high authoritative pronouncements from the English prime minister and the President of the great North American republic.

"Certainly the Holy See must have noticed with legitimate satisfaction that, in their two recent speeches, both the one and the other have taken as a base for possible peace negotiations and for a new settlement of Europe those very points, which, in his appeal of the first of August, the Holy Father, Benedict XV, pointed out to the heads of the belligerent nations, not indeed as articles of a concrete treaty of peace, but as the landmarks and starting points, from which action ought and could be taken to undertake and carry out those negotiations, to which the recent pronouncements of Lloyd George and President Wilson seem directed to pave the way; putting aside, as we have already had occasion to note, certain irritating prejudices, which would have formed at any time an insurmountable obstacle to the opening of any negotiations whatever. But from this, that is, from having noted with pleasure the perfect harmony existing between the above mentioned pronouncements and the memorable pontifical document of last August, it does not follow in the slightest degree, and it would be a great mistake to think, that on this account the Holy See has any intention of bringing pressure to bear on one side or the other, in sustaining or upholding its concrete proposals, thus departing from that line of conduct, which, as we have said above, it has taken from the beginning, and which it has strictly observed through every trial and difficulty."

Archbishop McNeil also shows why the Pope must be impartial:

"The Pope is necessarily neutral in this war. He is in justice obliged to be impartial. Catholics are patriotic in their respective countries. The war has made this clear. Whether right or wrong in judgment, they are convinced of the justice of their respective countries' cause, whether French or German. If the Pope publicly condemned either group of belligerents at the outbreak of the war or at any stage of it, he would thereby place many millions of Catholics in the agonizing necessity of choosing between their Church and their Country, and he would favor one section of the Church at the expense of another. The war would go on in any case. Civil war would add to its horrors, for all countries are divided in religion, and the remedy would only increase the disease. Besides, a public condemnation would involve a judicial investigation, and this is practically impossible in war times. The Pope has publicly condemned peculiar acts of cruelty and injustice, like the invasion of Belgium; but as to the war in general, he is strictly neutral. One proof of his impartiality is the fact that he is abused by daily newspapers and prominent individuals of both sides."



Some Evidences of the Pope's Humane Efforts

The Governments of the belligerent nations evidenced their confidence in the Pope's impartiality by accepting him as mediator in negotiations resulting in notable improvement in the condition of many prisoners of war. Following is a summary statement of these negotiations:

A proposal for the general exchange of prisoners unfit for military service was made by His Holiness to the Sovereigns and heads of States of the belligerent Powers on December 31, 1914. All the Governments accepted, but in practice it was only found possible to carry out the exchange as between France, Belgium, Great Britain and Russia on the one side and Germany on the other. An agreement was subsequently concluded between Italy and Austro-Hungary and has been in operation for some time past.

The Pope then took up the question of invalid and wounded prisoners, and in May, 1915, opened negotiations with the belligerent States with a view to such prisoners being interned in neutral countries. The negotiations with the French, Swiss and German Governments were successful, and several thousands of these prisoners have been interned and tended in Switzerland.

You read in the papers from time to time of the arrival in England or in Switzerland or Holland of prisoners who have been released—war prisoners! To whom do they owe their release? The Holy See. Owing to the initiative and the persistent insistence of the Holy See, category after category of the prisoners and wounded have been exchanged or sent into neutral countries; and not only that, the Holy Father has sent the consolations of religion, he has sent provisions and presents, he has sent almost everything needed for prisoners; he has obtained for them absolute freedom from labor on Sundays. There is hardly anything connected with the welfare of prisoners that the Holy See has not undertaken.

In 1915 the Pope made a further appeal in order that they should agree to allow the strict observance of Sunday rest for prisoners of war. All the Governments adhered to this proposal.

In April, 1916, the Pope put forward a plan for interning in a neutral country, after eighteen months' captivity, the fathers of at least three children. The Vatican warmly urged the matter, but negotiations have been delayed owing to certain practical difficulties. Nevertheless it has been found possible to accommodate a certain number of these prisoners in Switzerland by way of experiment, and it is hoped that before long arrangements will be made on a larger scale.

On the 12th of August, 1915, Sir Henry Howard, representing the British Government, sent the following Letter of Thanks to the Vatican:

"The German Government, having made known that it accepts the proposal for the reciprocal removal to Switzerland of invalided prisoners of war, English and German, His Britannic Majesty's Government hastens to express to the Holy See its warmest gratitude for having made this proposal. It was inspired by those great humanitarian sentiments of which His Holiness has given such frequent proofs during the course of the war, and His Majesty's Government is convinced that the action so happily initiated by the Holy Father will be fruitful of benefits to many British prisoners of war."

Clear Answers to the Charge that the Pope is Pro-German

"The charge that the Pope is pro-German is made by those who seek the most unpopular attitude they can find in any period to attribute to the Pope. There are 57,000,000 Catholics under the domination of the Central Powers. The Catholic population of the Allied nations amounts to 111,000,000. To say that the Pope would do anything that would antagonize more than a hundred millions of his spiritual children is tantamount to accusing him of being a fool.

"There remains a question about the Pope and Italy. Because Italy despoiled the Pope of the Temporal Power the assumption is that the Pope is anti-Italian. But as far back as June, 1915, the Cardinal Secretary of State declared that 'the Holy See does not wish to create embarrassments for the Italian Government. . . and looks not to foreign armies, but to the sense of justice . . . among the people of Italy, in conformity with its true interests.' One would have thought that this official pronouncement would have been sufficient to dispose of the suspicion that the Pope looked to a German victory to win back the Temporal Power. But the calumny was persisted in. Only a few weeks ago the veracious correspondents were charging the Vatican with responsibility for the Italian defeat. The Italian Prime Minister felt called upon to publicly deny these charges in the Chamber. But the calumny is still doing duty at the old stand."—Archbp. McNeil.

Most people have seen or heard accusations to the effect that the Pope is pro-German, that he is responsible for the defeat of the Italian army, etc. About four months ago **Herr Lahusen**, a prominent Evangelical leader in Germany, said:

"We will not forget that the strength of Prussia and of Germany lies in the Gospel. As Frederick William I, said: 'We here are Protestant to the bone,' and Bismarck's phrases are still true about our Evangelical Protestant Kaisertum. We do not interfere with our Catholic brethren, letting themselves be guided in their faith by the head of their Church; but we in Germany want nothing to do with a Holy Father who would have a say in our politics. We want nothing to do with a mediation to give us peace; we want to win our peace with the sharp sword which was dedicated by Luther."

The semi-official **Koelnische Zeitung** said a year ago:

"Whereas in the spring of 1915, the Curia was almost unanimously against Italy's entry into the war, but was nevertheless neutral, today, in consequence of the untiring propaganda of the Allied Powers, the majority of the authoritative personages at the Vatican may be described as in full agreement with the Italian policy."

The **Vossische Zeitung** says:

"What really plays the authoritative and decisive role at the Vatican is Italian nationality, which is closely allied to the French. They feel, think and work there as Italians and Romans. It is hopeless to think of paralysing the anti-German Romanism of the Vatican."

"The one belligerent Power against which the Vatican has spoken is Germany."—**The Hamburger Fremdenblatt.**

Sioux City Tribune: The wrenching of Jerusalem from the hands of the unspeakable Turk was hailed by rejoicing throughout the Christian world, with the exception of the Central Empires.

From the Vatican came an expression of the pleasure it found in the deliverance of the city from the insolence and oppression of Mohammedanism. The statement has aroused the ire of the junkers. The Vatican is roundly scolded for its remarks. Says an anonymous writer in the **Koelnische Zeitung:**

"The Pope has been rather hasty in his expression with regard to Jerusalem. He would do better to remember that the war is not yet over and a return to former conditions is not impossible. German Catholics, even those most faithfully devoted to the Vatican, cannot help being unpleasantly astonished when they see how the Papal authority has compromised itself."

"These utterances [of the Pope] have excited a perfect storm of protest in Germany, where even Catholic newspapers complain that they are 'hardly consistent with the neutrality that the Pope has until now observed.' They go on to add that 'German Roman Catholics must regret the Pontiff's words, even upon other grounds than the violation of neutrality."—**La Marquise de Fontenoy, in Chicago Sunday Tribune, Feb. 17, 1918.**

Cardinal Mercier, wrote in a "Pastoral," on April 25, 1915:

"As for our Holy Father, Pope Benedict XV., what could he do for the Belgians that he had not done? His very first Pontifical blessing was for us, and he charged me to bring it to you in his name. On two occasions he was good enough to send generous donations to Belgium, in spite of the poverty of his resources. In his fatherly goodness he addressed to us two letters of consolation designed for you. Add to this his resolute and noble Consistorial Allocution of the 22nd of January; his answers to the telegrams of the King and the Government; that to M. Van den Heuvel; the support he afforded us through his Apostolic Nuncio in Brussels—and if, after all this, Belgium is still not satisfied, I am afraid her spiritual piety tempts her to excess of spiritual hunger."

A Clear Statement of the Holy Father's Attitude Towards the Nations at War

(From an Address by Archbishop McIntyre, at Birmingham, Eng.)

"I have been asked to speak on the Pope and the War—that is, on the action of the Holy Father during the War. We know that the Holy Father has been made the object of much ignorant and bitter criticism. He has been accused of pro-Germanism, and, under the influence of that pro-Germanism, to have kept silence when he ought to have condemned the violation of Belgian neutrality and other crimes against international law. When I heard those charges, knowing as I did of what flimsy materials they were woven, the words of the Book of Proverbs came into my mind: 'He who pleads his cause first seems to be in the right; when the other side comes and searches him out.' And I propose to do a little of that searching, and I think we shall discover that the accusations against the Holy Father have sprung from a total disregard of his position in the world, and of what he has actually said and done. Besides, the accusations have been colored and intensified by an anti-Papal prejudice which was certainly in a decline, but which has been temporarily galvanized into activity by war excitement. I predict, when the bitterness and animosities of the war have passed away, and when the calm reflection of peace has returned to the world, it will be generally confessed that the action of the Holy Father throughout the war has been wise, beneficent and correct.

The Position of the Pope.

"What is the position of the Pope in the world? He is the head of a great religious society whose members are found in every civilized country under the sun. Those countries have their own national aims, and, quite true, those aspirations and aims have come into conflict with other countries having their own national aspirations and aims too. Is the Holy Father to throw himself into the vortex when those countries come into collision? The Holy Father has to steer his barque through those turbulent waters, keeping his gaze ever fixed on the lone star of man's eternal salvation. When other countries combine—it may be for this or that purpose—there always remains in the background the national interests, and all questions are naturally looked at through the colored medium of nationality. The Pope is obliged to look at all things in the clear, pure light of the Gospel. When, then, the nations are in conflict the wisdom of the Pope is so to shape his action that, without offence to any, without causing consequential harm, he may safeguard the interest of souls.

"There was a time once when all the nations of Europe were Catholic, and the whole structure of political life was based on what is called the Feudal system, with its grades of lords, and super-lords, and over-lords. Now, under that system, the Holy Father was not only the spiritual head of Europe, but he was also a great over-lord, and the nations looked to him to defend the weak against the tyranny of the strong, and to give a sanction to international law. When the Pope then spoke, he spoke with a universally recognized authority. But the Feudal system has passed away; and I ask, is there today a single Government in the world that takes advice from, or asks the leave of, the Holy See as to how and when it shall wage war? What, when the nations come into conflict, can the Pope do? Can he set himself up as an over-lord, or as spiritual adviser to the Lutheran Emperor of Ger-

(Continued on Page Four)

Why Should the Pope be Partial to Austria-Hungary?

(From "The Pope and the War," by the Archbishop of Toronto).

It is not a rare phenomenon to see the majority of a people Catholic and their government unfriendly to the Church. This results partly from the international character of the Catholic Church. No civil government is naturally inclined to favor a strong international organization which affects its interests. After three and a half years of war, and under the pressure of evident necessity, the Allies have effected a partial international direction of military forces. British particularism accepted this very reluctantly. An appeal to national feeling against the arrangement created a crisis in Parliament. The Catholic Church is an international organization, and always has to reckon with the national jealousies which beget exclusiveness in national Governments. Christ proclaimed a divided allegiance when He said: Give unto Caesar the things that are Caesar's, and to God the things that are God's. Allegiance in the things of God had hitherto been given to Caesar everywhere. In all countries, whether Jewish or Gentile, there was, not union of Church and State in co-operation, but unity of Church and State. They were combined in one institution. Christ proclaimed a separation of powers, leaving civil sovereignty to Caesar and giving sovereignty in religious matters to the Church He founded on the Rock. Caesar has never ceased to resent this curtailing of his power.

The following is taken from the Toronto Globe of August 1, 1870:

"The evacuation of Rome by the French troops in September next, and the entrance of the Italians into the Holy City in their room, seems to be no longer doubtful. Not only have the French and Italians come to an understanding in the matter, but Austria fully assents to the arrangement."

In 1867 the Austrian Chancellor Beust "warmly urged that, Italy should be allowed to occupy Papal "territory," and when in 1870 Rome was taken by the Italian army, Austria accepted the Italian Law of Guarantees as sufficient protection for the Holy See. At the Congress of Vienna in 1815, the Austrian representative, Count Metternich, proposed on behalf of Austria, "to abolish the Temporal Power of the Pope in her favor." At that time Austria was in possession of Northern Italy. In the Papal Concave of 1903 the Austrian Government interfered with the independence of the Church by vetoing the election of Cardinal Rampolla, using an ancient privilege which Pius X afterwards abolished. Authorities for the foregoing statements of fact are given in No. 26 of an Anglican series called "The York Book."

Archbishop of England, Who Was in Rome the Past Three Years, Answers Charges

The Cardinal Secretary of State sent the following letter to the Belgian Minister in Rome:

"The German Chancellor himself recognized that in the invasion of Belgium was committed a violation of neutrality contrary to international law, justifying it merely on the score of military necessity. It follows that the invasion of Belgium is directly included in the words used by the Holy Father when he condemned openly every injustice by whatsoever side or for whatever motive committed. It is true that Germany has since published documents by means of which she claims to prove that previous to the War Belgium had failed in the duties of neutrality, which at the time of invasion no longer existed. It was not the business of the Holy See to decide this question of history; nor for its purpose was there any need of such a decision. Even admitting the German point of view, it must always remain true that, on the confession of her own Chancellor, Germany penetrated into Belgium territory with the consciousness of violating its neutrality, and therefore committed an injustice."

"This letter gives us a key to interpret other passages from the Pope's declarations in which, without naming Germany, he condemns the crimes which Germany has committed. He could not hold a legal trial and pass legal sentence on the convicted criminal. What he did was to make a cap of crime so that the whole world could see whose head it fitted. In connection with this position of the Holy See, a recent incident has occurred—to us most interesting: the taking of Jerusalem. The Holy Father immediately showed his joy and public thanksgiving was offered in Rome. Now, the Holy Father was criticised for that (he can never do anything right), and it was said that he had acted heedlessly, thoughtlessly, because, by his manifestation of joy he was giving needless offence to Germany—the allies of Turkey. Anyone acquainted with the history of the Crusades, anyone acquainted with the unswerving policy of the Holy See in regard to the Holy Land, must have known that the Pope's joy was almost inevitable, when those spots which had been hallowed by the sacred footsteps of Our Divine Redeemer had been snatched for ever—as we hope—from the foul clutches of the Turk. But for myself, I rejoiced at the criticism because it destroyed the previous charge of pro-Germanism, and to me it was a clear proof that the policy of the Holy Father was not being shaped by pro-Germanism, but by something far more sacred.

"Now, taking the key given us by the Cardinal Secretary of State's letter, we find that the Holy Father has condemned those crimes which we condemn. In his condemnation of attacks on open cities he has condemned the German air-raids; in the same way he has condemned the submarine campaign; for he has said 'by sea and land weapons of offence are employed which are contrary to the dictates of humanity and international law.' Strange to say, the German press became uneasy, and tried to interpret the Holy Father's words as meaning a condemnation of the English blockade. That interpretation was short-lived. The Cardinal Secretary of State, speaking for the Holy Father, declared that the Holy See had never suggested that the English blockade of Germany was not perfectly justifiable. Only one of two things could have been condemned by the Holy Father's words. The Holy See said it was not the English blockade; therefore it was the German submarine campaign.

"You have heard the Holy Father's frequent reference to the freedom of the seas. What freedom of the sea did the Holy Father refer to? We had the interpretation of his meaning while I was still in Rome. The freedom which the Holy Father demanded was the freedom which was demanded by President Wilson, that freedom of the sea which damns as an unforgettable crime the sinking of the Lusitania, and has brought the United States into the War.

"So, then, the Holy Father's words and actions have been worthy of his high position, and he has acted wisely and correctly."

Temporal Power Does Not Mean What You Surmise

By Rev. H. C. Hengell, Rector, St. Paul's University Chapel, Madison, Wis.

II.

The agnostic professor of sociology impatiently admitted that the Pope, as the official head of a great international Church, should live in neutral territory, i. e., in a sort of a District of Columbia, in order to govern freely and independently the whole Church in matters moral and spiritual (see previous article). "But," he said, "that is not what I had in mind when I asked you whether you were not obliged to hold that the Pope is entitled to temporal power. The problem goes deeper than that. Isn't it a fact that Catholics must believe that the Pope should have the final say as to the political destinies of nations? Did not the Popes of the Middle Ages crown and depose Kings and emperors? Didn't they absolve subjects from their temporal allegiance? To mention a specific case, didn't Pope Gregory VII depose the Emperor Henry IV? Wouldn't the present Pope do things like that if the world would let him do so? Isn't it a fact then, after all, that you Catholics must hold that, in the final analysis, the Pope is higher than the President of the United States even in political matters?"

I thanked the professor for putting the matter so clearly and frankly. I tried to answer right to the point:

First, the Church does not teach and never did teach that the Popes have or had the Divine or Christ-conferred right to arbitrate the purely political affairs of nations and their rulers and their subjects.

Second, it is true that some Popes did actually exercise such a right, but they did so merely because the nations themselves had, of their own free will, conferred that right upon him. In the Middle Ages, the Catholic nations of Europe, for the sake of their own peace and safety, habitually selected the Pope as their chief arbitrator in national and international disputes; in other words, they themselves made him their umpire in a league of nations to preserve peace and order. Were it not for the Protestant Revolt of the sixteenth century, they would probably have retained him in that position to this day. In that case, the world's war of today would have been surely averted. If just and necessary, the Pope would have deposed the Kaiser long ago, and, in that case, even the Kaiser's own subjects would have enforced the decision.

In conclusion, I repeat that I do not hold that the Pope is finally superior to the President in matters political. I would, however, felicitate all modern nations upon their wisdom in selecting the Pope as the president of their future court of compulsory arbitration. Such a selection would be the best guarantee of lasting peace and genuine progress for the world.

Children's School and Playground

CALENDAR FOR THIS WEEK.

14 S. 2d after Easter.—St. Justin.
15 M. St. Peter Gonzales.
16 T. St. Benedict Joseph Labre.
17 W. Solemnity of St. Joseph.
18 Th. St. Eleutherius.
19 F. St. Leo IX.
20 S. St. Agnes of Montepulciano.

Learn the Answers to the Questions which follow; also learn the meaning of terms frequently used in connection with our religion.

To whom did Christ appear after His resurrection?

Tell what you know of St. Thomas and the risen Lord.

Shall we rise again after death?

When will body and soul be united?

What will be the condition of the body?

Catechetical Instructions

By Rev. R. E. K.

Once we have acquired the least limited knowledge of God and His perfections, it should not be difficult to love God. God is the supreme Good, the Author of all Good, the Author of all blessings which we have received, and He is therefore worthy of all praise. Love begets love. But, we are told in the writings of St. Paul: "God so loved the world that He sent His only begotten Son." If the love of God grows cold in the heart of man, it is because he doesn't reflect upon God's goodness and His mercy, and the evident happiness of those who bask in the sunshine of God's eternal blessings. His lack of love for God is due to a lack of faith. The virtue of faith must be kept alive and strong and intensified by judicious reading and by listening carefuly to instructions. If we know God at least, "As through a mirror, in a dark manner," if we have learned to love God, it should not be difficult for us to serve Him. To serve God is to keep His Commandments and to avoid sin. Our Divine Savior said to His disciples: "If you love Me, keep My Commandments" (St. John, XIV, 15). It is a proof of our love for God. When we look over the history of the Christian religion, we find how nobly and how unselfishly the Confessors suffered for God's love; if we go back to the early ages of Christianity in the Catacombs, and behold the Martyrs meeting the most horrible tortures and the most fearful of deaths with an unwavering trust in God, these incidents show a real love of God.

While we are not called upon to make such heroic sacrifices, we can serve God in other ways equally as pleasing to Him. "He that heareth you heareth Me," are the words that we find in the gospel of St. Luke, X, 16. These words teach us prompt and true obedience to superiors. St. Peter bids us to be subject for God's sake. We should not fail to pray for love of God. God will teach us how to love Him, if we will remain humble of heart, and pray with earnestness and devotion. One thing is certain and that is, the more we love God, the better we shall serve Him.

GROTTA FERRATA.

A Red Cross Incident.

Grotta Ferrata is a little village near Rome which many tourists from America have visited to see the famous frescoes of Domenichino and the ancient monastery with its symbol of the bronze calf. Today it is visited regularly by Americans who come, not in motor cars or sight-seeing wagons, but in United States uniforms and on big vans laden with supplies for the little children of the soldiers at the front, who are under the care of devoted Sisters of Charity.

Although Grotta Ferreta is in the Albanian Hills, which the natives call, rather boastfully, "mountains," snow is rare, and so on a recent Sunday when the weather suddenly changed to freezing and a small blizzard set in, doubt was expressed as to whether the Americans who were expected would arrive. Early in the forenoon, however, two motor vans, preceded by a staff car, all bearing the familiar sign, "Croce Rossa Americana," climbed the hill and came noisily through the narrow streets, bringing out most of the inhabitants. They proceeded to the "asilo" where 120 little children of the "richiamati" are daily fed and cared for.

If the inhabitants of this little town were surprised to see the Red Cross men arrive in a snow storm it was now the turn of the Red Cross men to be surprised, for a little celebration had been planned by the Sisters and by the Municipality for the occasion. In a great room in the house which has been turned over for this use, these victims of the war were gathered with those who care for them. The ages of the children range from two to eight years, most of them being four or five years old. All of them were in costume, a kind of over-dress or apron of distinctive pattern made out of material furnished by the American Red Cross. On their heads were small caps of the same material with red, white and blue rosettes at the side, in honor of America.

The mayor of the town was there, of course, and all the other officials. The Red Cross men, instead of delivering their supplies in the usual manner, were led into a room and formed into a line. Out from the group of children came a little girl of about eight years who told a story that is very common nowadays in Italy, but which can never lose its appeal. She was the child of refugees who fled when the enemy invaded Italy. In simple language she thanked the American Red Cross and the American people for the relief that had been given.

Then out stepped a young man of about four, very fat and very solemn. His hand went to his cap in military salute and so much like a little soldier did he look that every officer returned the salute in strict army regulation manner. Thereupon he, too, began his story. He told of his father fighting at the front and of the gratitude felt by them all to the American people for taking care of these little soldiers while their soldier fathers were away. When he had finished his hand went again to his cap in salute and again the salute was returned.

The place of the soldier's little son was taken by a girl no older than himself, who had committed to memory a poem which she recited with dramatic gestures. It was a very brave and patriotic poem which told of the wrongs done by Italy's enemies.

"But we will chase them from our land," piped the little voice, and the tiny hand shot out in banishment of the foe.

It is a wonderful work these Sisters are doing throughout Italy in instilling into the hearts of these little children ardent patriotism. It is a lesson that they will remember all their lives and it will be a source of gratification for every American to know that the American Red Cross is making the work possible.

After Dinner Story

(Continued from Page Three)

the kingdom of heaven. They are generally overworked, given twice as many pupils as they should be made to teach, hampered for want of school furniture, crowded together in made-over houses that are too hot in summer and too cold in winter—and all this for the sake of your child. Can you, oh, Christian parents, find it in your hearts to withhold from them the few paltry dollars that bring a little comfort and sunshine into their lives?

"Fourthly, you should co-operate with the teachers by upholding their authority. Your child comes home from school, complains to you that it has been unjustly punished. You swallow the story without a moment's hesitation, and run at once to the telephone or to the Sister's house to give the teacher a scolding, adding, perhaps, the silly threat that you 'will send the child to the public school.' Whom do you hurt by this manner of acting? Not the teacher; she has long ago become too much accustomed to abuse to be hurt by one additional insult. Whom then do you hurt? Your child and yourself. You hurt your child, for you encourage it to criticize its superiors, to despise authority, to practice cunning, hypocrisy, and falsehood. You hurt yourself; for a child, trained in this way, will sooner or later bring sorrow to its parents.

"'But, Father, the teacher is habitually unjust towards my child.'

"Christian Father, Christian Mother, be fair towards the teacher! Remember that you very seldom hear both sides of the story. If it were any child except your own you would readily admit that children very easily misunderstand the case; that they sometimes exaggerate, and even lie, in order to gain their point. And grant that the teacher is unjust towards your child; God knows that it will be the object of many an act of injustice before it dies, and the sooner it learns to bear them with Christian patience, the happier it will be. And after all how much better for the child to suffer a little injustice, than to become stubborn and disobedient towards all those who are engaged in teaching it how to serve God and save its immortal soul.

"How well, in looking back to childhood days, we can remember sturdy farmer boys who feared to receive a whipping in school, because 'Dad would give them another when they got home.' 'Dad' was willing to take for granted that the teachers knew their business. He had turned his son over to their authority, and he was going to use his influence to see that that authority was obeyed. The event proved that 'Dad' was right; for those boys, of twenty-five years ago, are now manly Christian men who would be a credit to any father in the land."

SERMONETTE.

(By Rev. Wm. Demouy, D. D.)

SECOND SUNDAY AFTER

"At that time: Jesus said to the Pharisees: I am the good Shepherd. The good shepherd giveth his life for his sheep."—John X, 11.

Our divine Lord used many figures in His addresses to the Apostles and the people, to indicate His deep love for them; but none that He chose seems more appropriate, and appeals more to humanity, than that of the good Shepherd. The life of the shepherd was well known to the people.

The very fact that Christ came down from Heaven to earth, in search of men who had wandered away from the flock of God's children, in itself, was ample proof that He was the good Shepherd. But, to appeal to the people even in a more concrete and familiar way, He alluded to His office as Shepherd. He was in the midst of His flock when He spoke; but He reminded those present that there were many others, roaming and wandering over the face of the earth, who should be among the number, and for these He would go in search, so far even as to give His own life in carrying it out.

No doubt, the attractiveness of our Savior, the nobility of His Person, the sincerity of His words, were enough to convince the people that what He spoke was truth. But mere words were not enough. During the days of His public ministry, He went about doing good to all, but particularly curing the souls of men from the ailment of sin; and those who witnessed His life during that period, had they good will, could not fail to recognize that He was truly the Shepherd of souls.

Especially in His passion and death did He demonstrate His love, care, and solicitude for man, for it was only by dying that He could fully satisfy His Father for the sins of His wandering children, and give them a right—free beings as they were—to be numbered among the members of His fold.

From His throne in Heaven, Christ is still the Good Shepherd. By the grace that He dispenses to us, He is still the Good Shepherd. We need never wander from His flock, for He has given us an infallible guide, supplied us with certain weapons of defense, and laid out for us the path that leads to Eternity.

The Good Shepherd has given His life for His flock. We, the members of that flock, should now give our lives—that is, our time and our service upon earth—to Him, afterwards to share in the fruits in the promised land of Heaven.

U. S. GOVERNMENT OFFERS $1100 TO $1800 A YEAR.

Thousands men-women clerks, 18 or over, wanted. Write immediately to Franklin Institute, Dept. O179, Rochester, N. Y., for free list of positions now open.—Adv.

Interest as well as duty urges the American farmer to give financial support to his Government in this war.

THE MONEY COMES BACK.

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A Non-Catholic Rebukes a Protestant Bishop For His Un-Patriotic Address

(Cont'nued from Page One)

"I was glad when they said unto me, let us go into the house of the Lord."

And you almost immediately distorted this very beautiful psalm by injecting into it a word that was not thought of at the time it was written, or for hundreds and hundreds of years afterward, by stating that "King David loved to worship his God in the Protestant house of the Lord."

Not content with this "stinger" you followed it up by telling your audience that when Martin Luther withdrew from the Catholic Church he said "away with your priests; we shall read the Bible and interpret it for ourselves."

And again: "That the Protestant church and the flag stood for Democracy, Liberty and Freedom."

And still again: You elaborated about the wonderful progress of civilization, advancement and the magnificent achievements that had been attained by reason of the teachings of the great Protestant colleges, the great Protestant seminaries, and the great Protestant institutions of all kinds.

After having exhausted about everything to which you could conveniently attach the word Protestant, you topped the climax by boldly stating: "that the Kaiser and the Pope were working hand and hand in this devilish war; and they must both be crushed. That when we whipped the Kaiser we whipped the Pope; that as Kaiserism ascended Popeism ascended, and as Kaiserism descended Popeism descended"—and you continued with a lot more of that kind of absurd and ridiculous nonsense.

Observation has led me to believe that the mightiest weapon in the hands of the German propagandist is sowing the seed of discord and division. If you are not doing or attempting to do the same thing, or using language that has a tendency to array the Protestant against the Catholic and the Catholic against the Protestant, then I have a misconception of language.

The direct effect of your discourse and the virulent seed you sowed, was seen the following day when Protestant school children asked the Catholic children "whether it was true that the Catholics were going to help Germany fight the Americans?"

I am not a Catholic. I was born and raised a Protestant. I am, however, a true and loyal American, and I stand for everything American and for the best interest of ALL her citizens. I am thoroughly convinced that the seed you are sowing will not produce that result, but the very opposite, and for that very good and excellent reason I want to register my earnest protest against a further continuance of it.

If there is any one thing we need more than anything else to win this world-wide and bloody war, it is genuine patriotism, true loyalty, and PERFECT HARMONY.

I believe, and I believe it strongly, that the man or men who is or are spreading, or trying to spread, dissension among our citizens and our brave and noble soldiers, whether he be a Bolsheviki, an I. W. W. or a Bishop in one of our great Christian church organizations, should not only be suppressed and prevented from further dissemination of the obnoxious seed of discord and division, but should be punished to the full limit of the law.

You had every right to believe and expect that in your vast audience of invited guests there were those of the Catholic faith. This should have been more than reasonably expected, for the reason that personal invitations had been extended to those of that faith who were known to have loyal and patriotic sons marching and fighting shoulder to shoulder with those of the Protestant faith, thereby offering to sacrifice their lives for Democracy, Liberty, the Flag, and their Country's Freedom.

Whether you intended to offend those of your invited guests of the Catholic faith, it is not for me to say; yet you must have observed one thing, and that was that you did offend them, and that a number of them did leave the church house and refused thereby to further stand for what they characterized as your extremely and highly insulting remarks.

Our clergymen, our citizens, and our press; members of your own church and faith, and those of your visiting ministers, are openly denouncing and condemning your unwise policy in selecting the occasion of a service flag ceremony to engender, by bitter and uncalled-for remarks, religious strife, and thereby discord and division among our citizens and in our army.

Fortunately, however, owing to the loyal, patriotic and splendid people constituting this good community, your virulent seed fell on stony ground, except with the children, and your expected harvest will consist of nothing but chaff.

In conclusion, I imagine that many of our good people are praying to the Lord, asking Him to give you a new, better and clean heart; one that is free from rancor and religious hate, and that it may be filled with pure and unadulterated patriotism, love of country and ALL mankind, regardless of party affiliation or religious belief,

I am,

Yours for Harmony, Loyalty and Patriotism,

E. A. WEGNER.

HELPERS IN MISSION WORK.

The following amounts were contributed to the different funds from March 28th to April 4th:

For Extension and Maryknoll Houses	$ 26 00	Total—$1893 35
For Literature Propaganda in Needy Places	160 00	Total— 2353 78
For Education of Priests for Poor Dioceses	20 50	Total— 2633 02
For Mexican Schools	10 00	Total— 183 58
For Home Mission Seminary		Total— 560 20
For Knights of Columbus War Fund	19 80	Total— 632 50
For Statue of Jesus at Washington	16 50	Total— 251 77

An itemized List of Contributions Follows:

$100.00—Missouri. $50.00—New York City. $22.50—Phoenix, Ariz. $20.00—Dubuque, Iowa. $18.00—Fort Wayne, Ind. $6.00—St. Anselm's College Students; Washington, D. C. $7.50—Trenton, N. J. $5.00—Michigan City, Ind.; Ruby, Wash.; Devon, Pa.; Chicago, Ill.; Wabash, Ind.; Green Bay, Wis. $4.50—Dayton, O.; Dunkerton, Ia. $4.00—Jerome, Ariz. $3.50—Parkersllle, Ky.; Madella, Minn.; Vanceboro, N. C. $2.50—Botkins, O. $2.00—New Hampton, Ia.; East St. Louis, Ill.; Greensburg, N. Y.; Detroit, Mich.; Delphos, O.; Ferguson, Mo. $1.00—Rendant, Ill.; Cincinnati, O.; Altoona, Pa.; Toledo, O.; Portland, Ore.; Chicago, Ill.; Evanston, Ill.; Chicago, Ill.; Ramey, Minn.; Cincinnati, O.; St. Charles, Mo.; Pittsburg, Pa.; Boyd, Wis.; Pittsburg, Pa.; Hillsdale, Ore.; St. Louis, Mo.; Harper's Ferry, W. Va.; Frankfort, Ky.; Los Angeles, Cal. 50c—Hugo, Ill.; Depot, Ky.; Carroll, Iowa.

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After Dinner Story

Father Tim Casey.

(By C. D. McENNIRY, C. Ss. R.)

HEART TO HEART.

Blanche Level was not a person to stay awake nights worrying—for instance about the problem of the unemployed. To her mind, to be "unemployed," far from constituting a problem, was very, very near to the culmination of earthly bliss. It therefore showed skillful generalship on good old Mrs. Level's part when she succeeded in dislodging the grumbling girl from her cozy nest in the hammock, and starting her towards the rectory with a message for Father Casey.

Blanche had a friend visiting with her for a week, Noemi Doubleday, a bright and capable young lady from a neighboring town. Noemi was not, like Blanche, a Catholic. She had, in her own little country town, heard many a weird story about the Church and to enter—actually enter—a priest's house, appealed to her in the light of a daring adventure. She was glad Blanche had asked her to go.

Ten minutes later, the two sat in the rectory parlor awaiting the entrance of Father Casey. Noemi's eager eyes were taking in every smallest detail of the strange place. Soon they rested on a painting of the Sacred Heart—the only article of value in the plainly furnished room.

"Blanche," she said, not knowing why she spoke in a mysterious whisper, "who is that man with a heart in his hand?"

Even lazy Blanche gave a start at this question which, to her, sounded so much like a blasphemy.

"Why, Noemi," she said, "that's the Sacred Heart!"

"Whose heart? And who is the man holding it in his hand?"

"Why, the Sacred Heart!" But seeing that no light of intelligence brightened Noemi's face, she floundered on, "The Sacred Heart—you know—the nine Fridays—the statue with the little red lamp before it—"

Father Casey came in. Instead of the Romish priest she had pictured to herself, Noemi saw only a middle-aged man with a kind, thoughtful face and a happy laugh. Before she realized it she was chatting freely with him and frankly repeating the conversation she and Blanche had been holding.

"That," said Father Casey, adjusting the blinds so as to show the picture in a better light, "is Our Divine Savior Jesus Christ, and it is His Own Heart that He seems to be holding in His hand in order to show it to us."

"Oh, sir, how could He take His heart out of His body like that?" asked the incredulous Noemi.

"This picture represents Him as He appeared many times to a holy woman, named Margaret Alacoque. You know He is God; He can do all things; He could show us His Sacred Heart even without taking it out of His body, simply by making His breast transparent."

"Why do you keep that picture here?" asked Noemi.

"To foster devotion to His Sacred Heart."

"What's that?"

"Do you know what devotion is?" queried the priest.

"Why—yes—when a young man loves a girl, they speak of his devotion to her."

"Well," said Father Casey, "it is pretty much the same in religious matters; when we love a certain religious practice, we call that a devotion; when we love the Sacred Heart of Our Lord, we call that devotion to the Sacred Heart."

"But," said Noemi, "wouldn't it be better to love Our Lord entirely rather than to love only His heart?"

"Ah! that is the very question that brings out the true nature of devotion to the Sacred Heart. See that picture; it does not show a dead Christ or a dead Heart, but the living, breathing Christ and His living, breathing Heart. That picture truly portrays our devotion. We do not separate His Heart from His body. We take it as it is—the active principle of His life. Thus while directing our attention principally to His Heart, we direct it in reality towards His whole being. It is much the same as when you kiss your father's hand. That act of love and respect is meant for your father entirely, though it is directed primarily towards his hand."

"Why do you choose the Heart of Christ in preference to any of His other members when you wish to show your devotion to Him?"

"Because such a choice is most natural. In all ages and all nations men have shown special respect towards the hearts of their heroes. When a great man dies, it is common practice to bury his body but to preserve his heart and to show it special honor. The great Irish liberator, O'Connell, wished his body to be buried in Ireland, but directed that his heart should be sent to Rome where it is still reverently preserved in a church on the Esquiline hill. The body of Christopher Columbus, a man to whom every citizen of free America owes so much, was buried and allowed to turn to dust, but his heart has been preserved with every mark of honor for over 400 years.

"Besides," continued the priest pleased to find in this honest-minded seeker after truth such an attentive and intelligent listener, "there are many reasons why the Sacred Heart of Jesus merits our special devotion. It is the member through which every drop of His Precious Blood passed and repassed during the 33 years of His mortal life. That Precious Blood it is which washed away our sins, which paid our ransom, which redeemed and saved us. Just as every patriotic American honors the little hall in Philadelphia, where the declaration of our independence was signed, so every true Christian should revere the Heart that contained the Precious Blood that made us free.

"Another special reason far honoring the Sacred Heart of Jesus is the fact that it was ever in closest sympathy with His whole interior life. Even modern physicians will tell you that no part of the human body is so much affected by mental emotions and sympathizes with them to so great an extent as the heart. In hope and joy our heart beats quick and free; in grief and dejection it is dull and sluggish; in love, strong and rapid. How justly then do we not honor and love the Sacred Heart of Jesus which throbbed in closest sympathy with every movement of joy or sorrow, hope or regret, pity or love, in our best and truest Friend!

"Lastly, we should honor the Sacred Heart of Jesus because of its intimate union with His divinity. There are not two persons in Jesus, but only one. And that one person was at the same time God and Man. Hence His every member was at the same time human and divine. His hands were divine; His eyes were divine; His lips were divine; His Heart was divine—it was the Heart of God! Well may all who love God, love also His Sacred Heart!"

"How beautiful!" said Noemi, turning with new understanding towards the picture where Jesus seemed to look down with infinite longing upon this innocent lamb straying so far from the one true fold.

"You find that beautiful," said the priest, "but I have as yet described the less noble part of the devotion—the part that looks to the Heart of flesh and blood. The higher, more sublime and more consoling part of the devotion is directed towards the super-sensual Heart of Jesus. Do you know what that means?"

"I am sure, sir, I do not," she answered simply.

"Many a time in your life you have had, I am sure, what you called a 'heart to heart' talk with some dear friend; many a time you have said that you loved your good father and mother with your 'whole heart'; many a time you have asked God to give you 'a kind heart, a loyal heart, a pure heart.' Now, does 'heart,' in these expressions which you and all of us use so frequently, mean the heart of flesh and blood?"

"Certainly not; a heart of flesh and blood cannot speak or listen or love."

"What then does it mean?"

"It means the—the—the soul—the spiritual part of us—Oh, sir, I feel what it means, but I cannot express it."

"That which you feel but cannot express is called the supersensual heart. The supernatural Heart of Jesus is the principal object of the devotion of the Sacred Heart,—not in such wise that our attention is directed, sometimes towards the one, sometimes towards the other, but always to both at the same time, the Heart of flesh and blood being a sensible symbol, to hold our wandering thoughts fixed upon that nobler supersensual Heart.

"Think how this supersensual Heart of Jesus is the holiest of hearts, the most loving of hearts, the most misunderstood and most unappreciated of hearts. First, it is the holiest of hearts: not a breath of sin ever tarnished it; it possessed every strong and beautiful virtue; it lived always in the closest union with God,—for it was God's own heart. Secondly, the Sacred Heart of Jesus is the most loving of hearts: it exchanged the joys of heaven for the miseries of earth because it loved us so. See Jesus, a shivering infant in the manger of a wayside stable. His Sacred Heart is loving us there and hoping that His helplessness will win our pity

(Continued on Page Four)

*Father Tim Casey's Stories bound in 2 volumes can be purchased from Our Sunday Visitor for 85c postpaid per volume.

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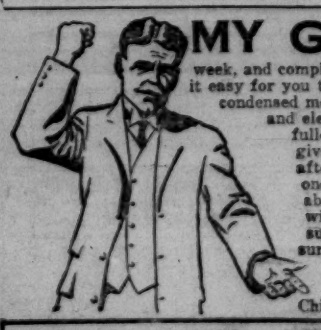
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Bureau of Information

Questions are answered, as far as possible, in the order received; hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT Q. In separate envelopes. Questions should never be written on same sheet with subscriptions.

Kindly outline a short form of meditation upon the mysteries of the Rosary. How can one best say the Rosary?

(Continued from last week)

The first Glorious Mystery is the Resurrection. During the recitation of this decade, we recall the glorious resurrection of our Divine Savior from the tomb. Just as the Apostles and the holy women sorrowed over the death of the God-man and as the Disciples and the holy women had sorrowfully lain the body in the tomb, so today they rejoice at the ressurection of Christ from the dead. He arose to die no more. His resurrection is a pledge of our final resurrection. While we think of this Glorious Mystery which is the very foundation of Christianity, we should pray for the grace to rise from the depths of sin never to fall into sin again.

The second Glorious Mystery is the Ascension. The Sacred Scripture informs us that our Divine Savior drew apart from the crowd with His faithful Disciples and by His own divine power went up into heaven where He "sitteth at the right hand of God." He was accompanied on this journey to heaven by the souls of the just, who had anxiously awaited His coming that He might open the gates of heaven and liberate them from their prison.

We should recall that heaven is our true home; we should remind ourselves that we were created to know God, to love Him, and to serve Him that we may be happy with Him forever in heaven; and ask for the grace that our soul may remain forever in the friendship of Christ, the Savior.

The third Glorious Mystery is the Descent of the Holy Ghost. After the Savior had ascended into heaven, His sorrowful Apostles gathered together in a room in Jerusalem for the purpose of prayer and meditation. It was the first Christian novena; this preparation was made in the expectation of the "Comforter" promised by their Master. While we recite this decade, we picture to ourselves these holy men in the attitude of prayer while they received the plenitude of grace conferred upon them by the Third Person of the Blessed Trinity. In the form of fiery tongues, the Holy Ghost came to them with the gift of tongues in order that they might the more easily spread the doctrine of Christ, the Lord. It was on this day, too, that St. Peter preached the truths of the Gospel and the first Christians were baptized. While we meditate upon these events recalled in the Sacred Scripture, we should pray that the Holy Ghost may come into our hearts with His graces and His seven gifts and ask that we may never abuse His grace.

The fourth Glorious Mystery is the Assumption of the Blessed Virgin Mary into Heaven. In this decade, we meditate upon the reward which God gives to His faithful servants. It was because this chaste body had been the dwelling place of the Redeemer and because this body always acted in perfect conformity with the law of God, that God the Father allowed her to be taken up into Heaven. We represent to ourselves angels carrying Mary's chaste body into Heaven. We pray that by the grace of God we may preserve our body in purity and holiness during our days upon earth that it may one day deserve to be beautiful and glorious in heaven.

The fifth Glorious Mystery is the Coronation. Here we contemplate the crowning of the Blessed Virgin Mary, Queen of Heaven. "Hail Mary full of grace the Lord is with thee" are the words of the Angel Gabriel spoken to this modest Jewish maiden. These words show how pleasing she was in God's holy sight. It was fitting that this purest of creatures who was preserved from the slightest stain of sin, both original and actual, should be crowned Queen of Angels and Saints. During this meditation, we resolve to pray to Mary that she may obtain graces for us through the merits of her Divine Son and we resolve to observe the commandments of God and to pray well in order that we may have the happiness of seeing God face to face in heaven and of enjoying the company of the Angels and Saints.

One can best say the Rosary by forming the intention of gaining the indulgences granted for its recitation. Stop and think what prayers compose it. Think of the dignity of this form of prayer. Think of the graces that it has brought from God and the consolation it has brought to the hearts of Christians; then recite these prayers devoutly and with attention. Try to keep the mind centered upon the mystery proposed for meditation. Form a concrete picture of it in the mind and the mind is not so apt to wander from the subject of prayer. If distractions come, bring the mind back again to this picture and the recitation of the Rosary will be fruitful for the soul.

How can one tell whether he has perfect contrition? For instance, how can one know that he has sufficient sorrow before receiving the grace of Baptism?

As you know, perfect contrition is a hearty sorrow for sin, elicited on account of a pure love of God. Perfect contrition takes no account of self. Imperfect contrition, while it must arise from supernatural motives, such as the loss of Heaven or the punishment of hell, has in it a personal note. In other words, with imperfect contrition, one is sorry because he has offended God in as much as this offense against the majesty of God has caused God to become angry with him and therefore God in His justice must impose punishment upon him for his offenses. Perfect contrition considers the offense in reference to God alone. The penitent realizes that God is all holy, that sin is directly opposed to this holiness of God and that mortal sin is the one supreme evil. Since the sinner can turn away from God in a moment's time by mortal sin, so can he return to God by perfect contrition. It should be easy enough for one to determine whether this contrition is perfect or imperfect. At any rate, he should try to make his sorrow as perfect as possible and he can depend upon God's infinite goodness and mercy to supply any defect providing he is sincere in his sorrow.

F. P. C.—Better write to these orders for information.

Southern Reader—All questions answered affirmatively.

A Reader—Let him consult his pastor and resolve to observe all the Commands of God before attempting to receive the Sacraments.

Selden, Kans.—Write to Sister M. Adele, Mt. Carmel Academy, Wichita, Kans.

A. M. A.—You need not mention these doubts.

Hoping May—Circumstances may make the act sinful and in this case it must be confessed. A bride may select any color she wishes.

Perplexed Iris—It is not sinful.

C. P. H.—It is the only decent thing to do.

E. P.—It is sinful.

A Troubled Reader—You need not evict them.

A Reader—We have not seen a criticism of the book.

Information—Two witnesses are required.

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OUR SUNDAY VISITOR

Issued Weekly by
OUR SUNDAY VISITOR
Huntington, Indiana

REV. JOHN F. NOLL, LL.D., Editor
Rev. R. E. Kelly, Associate Editor

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HUNTINGTON, INDIANA, APRIL 21, 1918.

Dearly Beloved Son: Health and Apostolic Benediction! There are two things which, among others, commend to us the Catholic paper Our Sunday Visitor, in editing which you have for many years entirely devoted yourself; the first is the task proposed by you so to spread and explain Catholic doctrine that you might attach Catholics more closely to it, and that you might win over non-Catholics; and secondly, the highly commendatory testimony which we are told this same paper received from Our Predecessor of happy memory, Pius X, and also from other personages of high and indisputable authority.

The one shows you to be a good dispenser of God's mysteries, the other proves that in pursuing this holy undertaking you are following the right path and are laboring with abundant fruit.

Why, therefore, to the praises you have already received should not also be added Our commendation? Indeed, it pleases us to do so in order, if need be, to encourage you in the race you are running. We bestow upon you the Apostolic Benediction to strengthen, by the help of Divine grace your ardent zeal and those whom you have as helpers in this work.

Given at Rome, at St. Peter's, the eleventh day of March, 1917, the third year of Our Pontificate. BENEDICT XV, Pope.

Apostolic Delegation, 1911 Biltmore St., Washington, D. C., April 27, 1913.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto.,
✠ JOHN BONZANO, Archbishop of Melitene, Apostolic Delegate.

Dear Rev. Father: Fort Wayne, Indiana, March 29, 1912.

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.

To furnish a weekly paper, for an annual subscription of 50c, appears to me to be most remarkable.

Devotedly yours in Domino,
✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

The War Heads of the French and Italian Governments did not represent the people when they signed the "Secret Treaty", and neither did those who signed it for England. There are more than 100,000,000 Catholics in the countries of our Allies, and more than nine-tenths of them are out of sympathy with the purport of the "Secret Treaty."

Articles 15 and 16 of this Treaty, which is now admitted to be genuine, are as follows:

> Article XV. France, England and Russia obligate themselves to support Italy in her desire for non-admittance of the Holy See to any kind of diplomatic steps for the purpose of the conclusion of PEACE or the regulation of questions arising from the present war.
>
> Article XVI. This Treaty must be kept secret. . . . The undersigned have set their hands and seals at London in four copies the 26th day of April, 1915.
>
> SIR EDWARD GREY,
> CAMBON,
> MARQUIS IMPERIALI,
> COUNT BENCKENDORF.

We are constantly reminded that the military heads of the German Empire do not represent the people in the long, cruel, protracted war they are waging; neither do the military rulers of our Allies represent the people in the particular to which we refer.

The Pope assured the Italian military authorities that he did not care to have the "Roman Question" opened during the war nor at the Conference which would decide the post bellum conditions—then, why such a Treaty?

If the group of belligerents represented by the United States and our Allies will win this war, credit will be due principally to Catholic fighters because they are more numerous than Protestants. As spiritual children of the Holy Father, they would really want him, the representative of the Prince of Peace, to have a voice in the Peace Conference.

Even if the Holy Father were not invited to send a delegate to such a Conference, there is no good reason why he should be insulted in advance by the draft of a "Secret Treaty" to keep him out.

It is clearly shown on the first page of this issue of OUR SUNDAY VISITOR that the Pope has done more to quell the atrocities, more to alleviate the suffering incident to it, more to lead the different nations to define their war aims, than any other individual. It was bad enough that he should be slandered, his motives misconstrued, that a campaign of hate should be waged against him; it is unpardonable that there should have been a conspiracy to exclude him, the greatest moral force in the world, from the Council which would decide after war justice.

What will our enemies say when they hear that General Foch, the new head of all the Allied Armies, is not only a Catholic, but has a brother, who is a Jesuit priest?

—o—

OUR SUNDAY VISITOR has been requested to ask Catholic farmers, who would like to engage the services of city boys for the summer months, to send us their names.

In every state, boys from the cities will be sent to a "Boys' Working Reserve Demonstration Farm" to be broken into farm work. For the most part, these are high school boys, who pledge themselves to work on the farm during the summer vacation.

Since Catholic boys would naturally prefer to work in some locality where it would be possible for them to attend church on Sunday, we are herewith asking Catholic boys to send their names to us, and asking Catholic farmers, who would like to employ such boys, to communicate with us.

—o—

Next week's paper will contain further valuable information on "The Pope and the War." Disseminate these issues widely, while at the same time preserve a copy of each in your own home. They will be historically valuable in the not distant future.

With the approach of nice weather, the ones who stand in the greatest need of Catholic literature will neglect to take home a copy of our paper from church. Hence **get their subscription,** so that the paper will be brought to them by the mail-man, and during some half hour within the course of a week they will read it. Many priests now have people at work gathering individual subscriptions. They write that the people respond cheerfully.

Catholic Organizations

By Edw. F. Garesche, S. J., Editor "The Queen's Work," St. Louis, Mo.

GIVING IT UP.

Our young men and the older men too are by no means allowing themselves to be outdone in showing their zeal in the crusade of the Knights and Ladies of the Blessed Sacrament, and are sending in their names to be enrolled as Knights. It may encourage them in their fervor to hear a true story of a young man who was willing to make sacrifices to go daily to Holy Communion. I met him by chance in the train, a very common-place and average young fellow, dressed in the height of the fashion such as it was, and very much the usual young American. We fell to talking and I do not know how we chanced to fall on the subject of daily communion. My young friend told me that he had begun some years back to go daily to Holy Communion. "But I found, Father," said he, "that it was almost impossible to get my breakfast when I went to communion every day. I had to get down to work at a certain hour and if I went to Mass and Communion it was impossible to get my breakfast before I was due for work. So, after trying some time to go to communion and get my breakfast, I finally decided to give it up." "Well," I replied, "you might at least go every other day or so. It would be too bad to give up frequent communion altogether." "Oh, Father, you misunderstand me," he returned; "I didn't give up daily communion. What I gave up was my breakfast." Then he told me that considering the matter seriously he had come to the conclusion that it was better to go a bit hungry than to relinquish his good resolution. And he concluded by saying that he had actually gained in health, since he had gotten into the habit of not eating until noon, and that he felt no inclination whatever now to eat a breakfast. We repeat this true story not to induce our gentle readers to go without their breakfast, for some of them might take more harm from that privation than did my friend of the cars. But it should be an encouragement to those who are called upon to make small sacrifices for the sake of going often to Holy Communion to hear what this young fellow was willing to do in order to keep his good resolve. After all, the crusaders for the honor of the Blessed Sacrament must be ready to pay for their duty in the hard coin of sacrifice if they would be valiant fighters for the cause.

Readers Speak to Readers

THE POPE AND THE WAR.

To the Editor of The Globe (Toronto, Ont.): Non-Catholics do not believe that his Holiness the Pope has any spiritual rights or responsibilities beyond those of any other man. Those who believe in Christianity look upon him as a usurper, a pretender, a teacher of idolatry. Why should they then expect him to condemn either side in this war? If they admitted the divinity of his office one might repose some confidence in their protestations against the neutrality of the Pope. As it is, every Catholic believes that the indignation is simulated, and is only voiced for the purpose of further increasing, if possible, the animosity or prejudice against him and his Church. I am not, therefore, writing this letter with any hope that I may in the least succeed in vindicating his Holiness in the eyes of non-Catholics who are unsympathetic towards him. When the Pope intervenes, as, for example, in his peace note, he is condemned as pro-German. When he fails to intervene he is not following in the footsteps of his Master. When nothing can be found to attack something is invented, as witness the lying report sent broadcast through the world by The Morning Post, which, by the way, was lately convicted on the criminal charge of supplying information to the enemy. What newspaper has written anything in his defense against any of the many false charges made against him or what newspaper has failed to "feature" those charges in its columns?

You ask what our Blessed Savior would have done had He been on earth. When He was on earth have we any record that He condemned specifically any of the horrible wars of the Romans? If you know of any, I confess I do not. The Pope's condemnation would produce no result. Did the spiritual head of the Church of England, who has in the belief of the members of that church, equal authority with the Pope, condemn the Germans in 1870? No, rather he declared that that German infamy was a visitation of God on the French. When the "murderous, barbarous, bestial Turk" did his bestinlity on the Armenians and Bulgarians, did the head of that church, who had the power of the secular arm to enforce, her protest, raise a voice of condemnation against those awful deeds? When the Balkan war drenched southeastern Europe in the blood of the innocent did the press (yourself included) call on the head of the Church of England or of any other church, including that of Rome, to take sides? When we were involved in the South African war did the virtuous press ask the Pope to declare which was in the wrong? Has the Pope ever been appealed to or ever condemned for not interfering in temporal matters until now? Has he ever escaped denunciation when he did presume to interfere in temporal matters.—G. S. Lynch-Staunton, March 1, 1918.

Subscribe for OUR SUNDAY VISITOR.

"Somewhere in France,"
Feb. 28, 1918.

Dear Father Noll:

Appreciating our mutual interest in the War Activities of the Knights of Columbus, I take this occasion to tell you that the work of the Order in France is no longer a dream, a hope, but a fully accomplished reality in every sense of the word. At first I could hardly believe that in the place where I am there should really and actually be a "K. of C. Camp," but my dubious state of mind was not of long duration, for very soon after I enjoyed the pleasure of reviewing the work and of participating therein. The first experience that I enjoyed in visiting the K. of C. cantonment was the acquaintance with one of the finest priests that I have ever ran across. He is in every way a "prince," and one particularly fitted for the work that he is performing. A Frenchman by birth, his experience in London has greatly added to his natural accomplishments, and he seems to have a diplomacy and character that is a source of pleasure to all that meet him. The other night he had his first "show." And believe me it was just fine. They had a fine show. After the show and when the time came for a few remarks, the good Father lost no time in taking advantage of a splendid opportunity to spread the spirit of Fraternalism. In the audience was a fine, jolly Y. M. C. A. man, who had already impressed me when I used to visit his "Y" hall. Father Chargebeouf was sitting along beside him, so he leaned over to his "Y" friend and asked him if he would like to say anything to the boys. The "Y" man lost no time in accepting the invitation and proceeded "right off the bat" to spread the spirit of good cheer, wit and humor. The priest thought he was fine and told me that he thought the boys liked him very much and that he was glad he spoke to them.

The boys in the nearby barracks have a "home-made" band, and one time they asked if they could practice several times a night in the hall. Their request was quickly granted, with the result that when I heard them give a little concert the other evening I really thought I was listening to an orchestra in one of Keith's theatres.

Tonight there is going to be an entertainment, and if I should judge from the things I have heard, the hall will certainly be crowded.

In conclusion let me say that when the people back in the States contribute to the K. of C. or to the Y. M. C. A., they are not doing "charity," but are giving a tangible gift to their sons, brothers, friends or relatives.

With best wishes to you from the boys "Over Here," I remain,

Very sincerely yours,
FRANCIS H. FANNON.

Tarrytown, N. Y., March 27, 1918.

Rev. and Dear Father:

Would it not be a splendid thing to form, in every parish in this country, a society of women who would pledge themselves to pray for one hour a week each before the Blessed Sacrament for our soldiers, our success in the war, with a speedy termination of it, and a lasting peace? Each woman would be assigned a different hour between 6:00 a. m. and 6:00 p. m., so that the idea of perpetual intercession might be carried out as far as is practicable. If you think this practical, Father, will you very kindly promote it yourself through Our Sunday Visitor?

With great respect,
Yours sincerely,
MARIE G. MORAN.

Chicago, Ill., March 24, 1918.

Dear Father Noll:

Enclosed please find Liberty Bond for $50.00 which you will, I hope, accept as payment by me for a permanent subscription to Our Sunday Visitor. The balance of interest on the bond you will please use in sending some copies of Our Sunday Visitor where you think they are most needed.

With best wishes, I remain,
Yours sincerely,
SIMON DILLON.

Brooklyn, N. Y., Feb. 24, 1918.

Dear Father Noll:

Our Sunday Visitor is indeed a welcome guest to the parishioners on account of its interesting reading material and also a welcome guest to the pastor because it is a constant Monitor for all that is good and Catholic.

With every wish for success,
Yours sincerely in Christ,
GEORGE A. METZGER.

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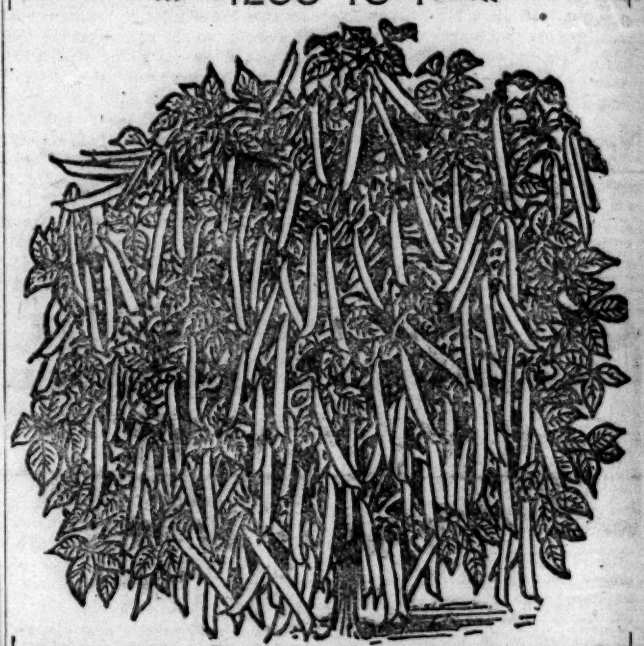
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THE PROPOSITION: You deposit with the Society of the Divine Word a certain sum of money, to be used for missionary purposes, with the understanding that the Society pay you a certain annuity as long as you live in semi-annual payments. These payments cease at your death, and the sum deposited by you is to be considered as a gift to the Society for the furtherance of its missions and mission seminaries, without any further account or liability to your heirs.
The amount of the annuity which we agree to pay depends on the sum donated.
THE ADVANTAGES of the Annuity Plan are obvious. First of all, you assist the great cause of the propagation of our holy faith. Secondly, from a mere business point of view, such a disposal of your money is the most advisable because your money is absolutely secure, and you are sure to get your annuity regularly as long as you live. Thirdly, it saves you the trouble of making a will, of which, besides, you are never absolutely sure that it will be carried out after your death.
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1200 TO 1

This is a war garden Bean. Everyone who has seen plants of it growing or harvested say they never saw its equal. They are simply amazed at the great profusion of pods and handsome white Beans. This illustration does not show anywhere near all the pods on the plant for they are all through the foliage and on opposite side as abundant as in front.
It is a Gigantic Wonder—over 200 pods have grown on a single plant—all well filled, producing over 1200 Beans from 1 Bean planted. Plants grow strong and erect, branching out in all directions, bearing pods up well from the ground, which literally load the plants; Beans being pure white and of best quality.
Plant in your garden, or any good soil, only 1 Bean in a hill, and they will mature a crop in about 80 days, ripening very evenly, and the growth and yield will simply surprise you. Just the Bean everyone should plant this year for it will make the greatest yield from a little space—of all Beans.
One customer grew over $2.00 worth of these pure white Beans from a few planted in one corner of a small garden.
My supply is yet limited and I can offer only in sealed packets containing about 50 Beans each, with cultural directions.
Sealed Packets 10c each; 3 Pkts 25c; 7 Pkts 50c; 15 Pkts $1.00 Postpaid
You can plant this Bean any time after frost and until late in June for a big crop. Plant a packet or more and you will say it paid you better than anything you ever planted. My 1918 Seed Book contains a full line of High Grade Garden Seeds at lowest prices. It is free with all Bean orders or on application. Over thirty years in the business.
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"AT THE FOOT OF THE CROSS" (The Invalid's Dream). A beautiful sacred song. The writer using her own life as example. Sent prepaid, 50c.
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Children's School and Playground

CALENDAR FOR THIS WEEK.

21 S. 3d after Easter.—St. Anselm.
22 M. SS. Soter and Caius.
23 T. St. George.
24 W. St. Fidelis of Sigmaringen.
25 Th. St. Mark, Evangelist.
26 F. SS. Cletus and Marcellinus.
27 S. St. Zita.—Bl. Peter Canisius.

Learn the Answers to the Questions which follow; also learn the meaning of terms frequently used in connection with our religion.

Who was St. Mark?

What portion of the New Testament did he write?

To whom is the month of May dedicated?

Is it proper to honor Mary, Queen of May?

Why can she be truthfully called our Mother?

Catechetical Instructions

By Rev. R. E. K.

We have seen that we were created to serve God. We avoid sin because sin alone is displeasing to God. The motives that guide our every-day actions should be supernatural, i.e., we should think, not so much of the disgrace, not so much of the loss of good name, as we do of the all important fact that sin displeases God. This thought is well illustrated by the story which was read in one of the current issues of our newspaper. A mother was reading to her children a story of a boy having been guilty of stealing; when she had finished, she wished to impress upon their minds the moral which naturally flowed from the story. She asked her children why they should not steal. The eldest replied: "Because we must not do to others, what we would not wish them to do to us," and the second boy replied: "Because you would punish us for it." The story relates that the youngest son gave her this answer: "Because God says I must not" Naturally the mother must commend the answer of the youngest because it sprang from a supernatural motive and because it was more perfect than the mere following out of the Golden Rule.

The mere avoidance of sin is a negative service. God expects more than this. He expects some positive service. He wishes us to perform some good actions. In His Third Commandment, He tells us, "Remember thou keep holy the Sabbath day." The Church tells us how the Lord's day and the Holy-days are to be kept, in order that our actions will be pleasing to God. Then too, we are expected to make use of the Sacraments which our Divine Savior left to enable us to grow more perfect in virtue. They are to strengthen us in virtue and aid us to persevere in God's love. We may serve God in many other ways; for instance, by performing works of mercy, both spiritual and corporal. Now, we serve God when we prove to Him that we are resigned to His holy will. "Not my will but Thine be done," are the words that the suffering God-Man spoke to His heavenly Father, and they are the words that every true follower of Christ should speak in time of trials, temptations and suffering.

God is further pleased by the good intentions which can be easily and frequently renewed. By a good intention, we refer all that we do to God. We offer Him our thoughts, words and actions, asking Him to sanctify them and to grant us His grace in return. It is the good intention that merits God's rewards for eternity. In the gospel of St. Matthew our Divine Savior tells that the mere giving of a cup of cold water in His name shall receive an eternal reward. He has promised that where we perform the simplest act of charity with a good intention, it shall not be done in vain, but shall bring forth a fruitful harvest in eternity. The service of God through the means of a good intention is so easy that it should appeal to any devout follower.

We can further serve God, by an exact fulfillment of the duties of our state of life. Each state of life brings with it certain obligations peculiar to itself. The judge has duties that differ entirely from those of the physician and the duties of both, in turn, differ from the obligations of the priest. It is by closely fulfilling these obligations that one pleases God, Who has called him to take up this particular state of life.

BIBLE AND CHURCH HISTORY

Catechetically Arranged.

(Reprinted, with permission of the John Murphy Co., from a little book under the above title).

Q. What became of Pharaoh and his whole army?

A. They were all swallowed up, together with the chariots and horsemen, not one escaped.

Q. What was a figure of Jesus Christ?

A. The cloud by day and the pillar of fire by night; He is the light, in which they who walk will not perish.

Q. Of what is the Red Sea a figure?

A. Of Baptism which we must all receive, if we would enter heaven.

Q. When the Israelites could find no bread in the desert, what did they do?

A. They began to murmur against Moses, and to long for the flesh-pots of Egypt.

Q. How were they appeased?

A. In the evening God sent them flesh to the full, and in the morning, bread.

THE WORK OF THE TREASURY.

"The ordinary actual disbursements of the United States Treasury, which include all war expenses, from the 1st of July, 1917, to March 16, 1918, when the Treasury statement was issued, amount to $4,233,261,000.

"The ordinary actual disbursements for the corresponding period of the fiscal year of 1917 were $683,969,000.

"These figures show that the war has added practically three and a half billion to the expenses of the Government for the time between the two dates named, eight and a half months. This means an expenditure for war purposes, for America's part in the war, of about $400,000,000 a month or over $13,000,000 a day.

"The above figures, however, do not include the $3,621,830,000 loaned to our Allies in the period dealt with. These are good and secure investments which will ultimately be repaid the United States. The total loans to our Allies to date aggregate practically $5,000,000,000. Nor is the $22,000,000 used to purchase Farm Loan Bonds included, another investment rather than an expense.

"The total disbursements of the Treasury from July 1 last to March 16 were $11,274,575,000. This sum includes the ordinary actual disbursements which comprise the usual civil expenses of the Government and the cost of the war as above set out, the amount loaned to our Allies, and bonds, notes, and certificates of indebtedness retired. Most of this last item is made up of payments of the short-term interim certificates issued last fall.

"The total receipts of the Government in the period named were $11,017,257,000, against total receipts for the corresponding period of the fiscal year of 1917 of $540,217,000."

ARE CANCELED STAMPS STILL USEFUL FOR THE MISSIONS?

Decidedly,—just as useful as before. The Fathers, S. V. D., at Techny, Ill., are grateful for any amount of canceled stamps which they are selling to wholesale firms and the money realized from the sale goes to the support of the mission work. Every month they make thus about $150.00 for the great cause. Address all your stamps to: **Society of the Divine Word, Techny, Ill.**

To make the "stamp business" profitable, kindly observe the following rules:

1. All stamps must be in good, perfect condition. Torn and soiled stamps are useless. Every single stamp must be intact; even if a few of the little teeth around the stamp are damaged, it is absolutely worthless. Government stamps should not be sent in at all.

2. Although the 1 and 2c stamps are not refused, all readers of the "O. S. V." are herewith notified that the higher denominations (3c, 4c, 5c, 7c stamps, etc.), and all parcel-post stamps are the ones which are most desirable.

3. Never send any stamps unless you have at least 5 pounds together. Sender's address must be given on each package in order to receive a prompt acknowledgment.

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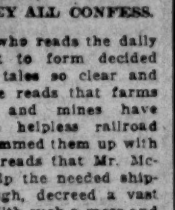
Thousands men-women clerks, 18 or over, wanted. Write immediately to Franklin Institute, Dept. O179, Rochester, N. Y., for free list of positions now open.—Adv.

Millinery Store for sale. Good location. Write for references. Address: E. G., Care of Our Sunday Visitor.

A SORRY MESS, THEY ALL CONFESS.

The man who reads the daily news is apt to form decided views from tales so clear and graphic. He reads that farms and shops and mines have clogged the helpless railroad lines and gummed them up with traffic. He reads that Mr. McAdoo, to help the needed shipments through, decreed a vast embargo. With such a mess and trains all late some roads are turning down new freight in cargo after cargo. Munition stuff and food and coal are being carried to their goal but nothing else is taken. Just try to ship a case of shoes and count the hours of sleep you lose and how your nerves are shaken. Or try to send your chairs and bed to some embargoed shipping shed and see if they will let you. A dose of grief and pain and woe, as if you'd gone and stumped your toe, is all that it will get you. The roads are in a sorry mess and even railroad men confess they don't know what they're doing. But this we know, and can't forget, the end is not in sight as yet and trouble still is brewing. We surely know that vast supplies of new made goods and merchandise, beyond all calculation, are piling up throughout the land, to meet the nation's wide demand, and wait for transportation. This means that every one of us must help relieve the tangled muss wherever we are able. The one best chance for you and me to ease this mighty strain will be to grow things for our table. If we will raise the stuff we eat we'll help the railroad world to meet the troubles which beset it. The roads won't have to drag around this stuff we take from out the ground; we'll just step out and get it. Write the National War Garden Commission, Washington, D. C., for its complete manual on home gardening. It's free for 2-cent stamp for postage.





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Would you give two pennies to learn to play the piano or organ in one evening? Impossible! No, not at all. Thousands of others who never played before played their first piece in just a few minutes. THEN WHY CAN'T YOU? John H. Ferguson, Acme, Alta., Canada, says: "I was not a little amazed when I found I could play in a few minutes." W. R. Perkins, Romney, Ind., says: "I studied 'Easy Form' music fifteen minutes and then started to play." Thousands of similar reports are in our files. Doesn't this convince you that you can play by this wonderful new method?

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ATTENTION! Soldiers and Sailors

Have you a FATHER, SON, BROTHER, RELATIVE or FRIEND in the ARMY or NAVY?

If so give them a VEST POCKET LEATHERETTE CASE, Size 2¾x3¾ in. by ¼ in. thick, Containing SCAPULAR MEDAL, CRUCIFIX, which can be blessed for a Plenary Indulgence for the Hour of Death.



Parcel Post Prepaid 50c

IDENTIFICATION CARD with the "PRAYER FOR A HAPPY DEATH" and the "OUR FATHER" printed on the fly-leaf on extra heavy paper.

This CASE is made of Leatherette, silk-lined, with a clasp button. The size is very convenient for Soldiers and Sailors to carry in their coat pocket where it is always handy. What more memorable or appropriate Gift could you give to your DEAR ONES who are going to fight for OUR FLAG? Although these CASES are made especially for soldiers and Sailors, they would make an excellent Gift and Keepsake for any one. We guarantee these CASES to give satisfaction or will refund your money. 50 CENTS.

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Dear Reader: I am afflicted with a spinal trouble and have been unable to walk or work for more than one year. I have two small children. I have a formula that will positively clean carpets and rugs without removing them from the floor. I will mail it to you with full instructions for 50c. I do this that I may make a living for my family. We should look up for help and then down to help. P. J. O'Neill, 1311 E. Jackson St., Pensacola, Fla.—Adv.

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CATHOLICS INTENDING TO MOVE TO THE LAND are invited to avail themselves free of the expert directing and information services maintained by the Catholic Colonization Society of the United States, the recognized National Organization for directing prospective settlers. In writing, mention State in which you are interested. SECRETARY, CATHOLIC COLONIZATION SOCIETY, U. S. A., Ashland Block, Chicago, Ill.

Good Farms for Catholics at Wilhelmina! South East Missouri

The land for Catholics—Church, School and Resident Priest. The land that produces and never fails. A pleasant and healthy climate. A new Catholic colony under the patronage of Most Rev. John J. Glennon, Archbishop of Saint Louis. Sells at a very moderate price and on easy terms. No Agents. Also a good restaurant building, and other improved town lots for sale. For all particulars address the Pastor and Local Manager, REV. V. TESSELAAR, C. S. M., Wilhelmina, Missouri. (When writing mention this paper).

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Rich, black soil, and abundance of pure soft water. R. F. D. and rural telephones, graded roads, all the conveniences found in the Eastern States. Farm Lands—$15.00 to $35.00 an acre. For further information write to M. Malvihill, Resident Priest. THE T. V. LOWE REALTY CO., GOODLAND, KANSAS.

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Before deciding where to locate investigate the excellent opportunities in Minnesota. Rich soil, ready markets for everything. 70 miles from Minneapolis. Up-to-date farmers' creamery. Resident Priest; Sisters' School to be erected. Price $25 to $40 per acre for wild land, and $80 to $100 for improved land. Address: J. A. LYNCH, Foreston, Minnesota. References: Rev. Father Kral, local pastor.

WANTED A good Catholic Physician and good Farmers. Address HENRY MAPES, RICHFIELD, IDAHO, for Information.

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Five sections in one body, well fenced, and improved for cattle raising and farming. Inland store, post office, express, telephone station, one mile. Catholic church, public school, both on the home section. Potatoes, rye, millet, oats, wheat and like crops do well. Four-fifths can be cultivated. Excellent cattle country. Sioux County, Nebraska. Part cash, balance six per cent. $30,000. Live stock at local prices. Also three-section ranch at $17,500. MRS. GRACE FLAHERTY, CURLY, NEBR.

Well Paying Store for sale to practical Catholic; only store at the place; 12 miles from railroad; connected with post office. Easy terms. Apply to REV. JOS. F. BUCDE, ANTHON, CUSTER CO., OKLAHOMA.

To Charitable Catholic Maids: We need your help with housework, etc. Good references. J. S. SCHOLTES, LA CRESCENT, MINNESOTA.

FOR SALE 118 acre farm. Plenty of timber. With large frame house plumbed, with free gas, good well water at door, new large barn and cow barn and other out buildings, and Catholic church on the farm. Price $2800. Reason for selling, no help and to old to work. J. C. O'BRIEN, R. F. D. No. 1, Box 57, Waverly, West Virginia.

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Corn and Wheat Lands, $20 to $35 an acre

GEO. W. KEYS, Oberlin, Kansas
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Sweet Potato Slips for sale. Raised in Butler County, Mo. Well adapted to the Southern as well as the Northern climate. Write for price. F. F. BUSCHMANN, Poplar Bluff, Mo.

FOR SALE We still have a few quarter sections of fine land at $10.00 per acre, near town and church. GRAND PRAIRIE LAND COMPANY, STRATTON, COLORADO.

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A Clear Statement of the Holy Father's Attitude Towards the Nations at War

(Continued from Page One)

many? And as for international law, do we not know that it has been drawn up with so little reference to the Holy See and with such a manifest desire to exclude its collaboration that at the Hague Conference the door was practically slammed in the face of Pope Leo XIII? With that law the Holy Father was equivalently told he had no concern. When, then, men clamored and cried for the Pope to come forward in a European conflict to defend what they called international law against a great ruler, they were asking the Pope to undertake a task of extreme difficulty, delicacy, and danger. I know it has been said that the Holy See is the greatest moral force in the world, and it has been said that the Holy Father ought to have come forward fearlessly to condemn on moral grounds the crimes that have been committed. Nay, the lament has been raised that the Holy Father, by coming forward, would have had such an effect upon the world that his moral influence would have been extended and intensified; that he lost a golden opportunity. Well, I agree, and readily agree, that the Holy See is the greatest moral force in this world; but I am going to show, I hope, that the Holy Father in his words and in his actions has not been unworthy of the high position he holds. But for the moment I shall make two observations. The first is this: When I observed men lamenting that the Holy Father had lost a golden opportunity of increasing his influence, I knew that these very men had not been in the habit in the past of paying very much attention to the Holy Father's moral instructions, and they gave not the slightest sign of any purpose of amendment. Moreover, I observed an intensity of virulent resentment even in the midst of their pathetic tenderness, for the Holy Father; that at the very moment they deplored that his moral influence was not increasing they were doing their very best to reduce that moral influence by blackening his character. Now, I do not say that I suspected them of harboring the desire to see the Holy Father embroiled with the Central Powers; but I do say that I saw clearly what sharp teeth can be found in the company of crocodile's tears.

"Mean and Dastardly Bullying."

"My second remark is this: Suppose that the Holy See had been silent with regard to the violation of Belgian neutrality. What would have been the general situation? The violation of Belgian neutrality was a violation of international law, and it was the duty of those nations that had made that international law to protest against that violation. But what happened? Did a single neutral nation raise its voice in protest? The Scandinavian countries, Norway, Sweden, Denmark, were all silent; Holland was silent; Spain was silent; all the republics of South America were silent. Even the United States was silent. And I say this: to single out the Holy See from that silent crowd—whereas the Holy See had had nothing to do with the International Law that had been violated—and to assail the Pope alone for his silence was a piece of mean and dastardly bullying.

Holy See Alone Protested.

"But what makes this attack on the Holy See more atrocious still is the fact that amongst all the neutral powers of the world the Holy See was the only one that did raise a public protest against the invasion of Belgium. For that the Holy Father was thanked by King Albert and the Belgian Government, and a party of French journalists sent an address to the Holy Father, through the Cardinal Secretary of State, thanking him for having alone, among the Powers, publicly condemned the violation of Belgian neutrality. These things were known in France. Why were they not known in England? And if they were known in England what is the meaning of the attacks on the Holy See?

"Fools Rush In Where Angels Fear to Tread."

"I have said that the task of the Holy Father is a difficult, delicate and a dangerous one. Consider for a moment his position. The Kaiser, who is the chief person concerned, did not regard the Holy Father as his overlord or as his spiritual adviser. The German nation, as a body, firmly believed that what their high command had done during the war was perfectly justifiable; whereas we hold that many things have been done horrible in character and absolutely without justification. But in a letter to the press, the Bishop of Winchester warned us: 'Do not be too confident when you are judges, not only of your own case, but of how that case appears to the enemy.' If the Holy Father had condemned by name a nation believing itself to be guiltless, that condemnation would simply have made it furious. The Pope has not the freedom of newspaper correspondents, whose words might pass unheeded, whereas if the Holy Father had said what the writers say, the whole country would be up in rebellion. In the life of Mr. Gladstone we have a very interesting example of what I mean. Many of you will remember the electoral campaign of 1880. Mr. Gladstone had been in opposition, and during that electoral campaign he had made many bitter attacks on Austria, and amongst other things he said that he would defy any man to take a map and point to any place on that map, and say: 'There Austria did good.' Well, the Liberals swept the country and Mr. Gladstone became Prime Minister; and then his tone changed, his attitude towards Austria was altered, and his defence has become famous: 'It is not my intention to repeat or defend in argument language used in a position of greater freedom and less responsibility.' Lord Salisbury defended Mr. Gladstone. The poet has given us the same lesson in another way when he says: 'Fools rush in where angels fear to tread.'

"I ask only that this principle of wise procedure which is observed by prominent statesmen be applied to the Holy Father. Where in the whole world is there a responsibility like his? And it is the Holy Father's highest wisdom so to act that he may not cause consequential mischief while carrying out his main purpose; and may I say that during the whole of the war the Holy Father has discharged the performance of his office by wisely avoiding consequential mischief."

After Dinner Story

(Continued from Page Three)

and that our pity will ripen into love. See Him—Him, the Almighty God—tottering and falling when He takes His first baby steps; see Him fleeing into Egypt to escape from wicked Herod; see Him, a poor workingman in the shop of Nazareth; He toils early and late for the poor wages that will buy bread for Himself and His Blessed Mother Mary. Some of His patrons find fault with His work and refuse to pay Him for it; others feign generosity and throw Him a few extra pennies as a reward for His diligence. He, the Almighty God meekly accepts from His creatures these humiliating rebuffs and these still more humiliating alms. What is it that made Him abase Himself so low? The love of His Sacred Heart for us! For three years He walked beside the rivers and seas of Palestine, or trudged along the dusty roads, or climbed the mountains, preaching the word, seeking the lost sheep His Sacred Heart so dearly loved. Yet all the time that burning Heart was impatient to do more for us. It was only when He had given His Body and Blood to be our food and His life to be our ransom,—it was only when He had given the supreme proof of His love for us in a Sacrament and a Sacrifice which only those of the faith can appreciate, that His Sacred Heart was satisfied. No one that reflects on this can doubt that the Sacred Heart of Jesus is the most loving of hearts. Thirdly, I meant to show that the Sacred Heart of Jesus is the most misunderstood and the most unappreciated of hearts, but I think that you can see this for yourself. Let me give you but one example. Pardon me if you find it too personal. The Sacred Heart of Jesus has loved you, my child, with all the force of His infinite love, as completely and unreservedly as if you were the only being He had ever created. He loved you as He lay in the manger; He loved you as He preached and labored; He loved you while He hung dying for you on the cross; He loves you in the Holy Sacrament of the Altar in which you do not even believe. And still, though you have already grown to womanhood under His protecting love, it is only today that you have begun ever so little, to understand and appreciate Him. And you are but one out of many millions who have given Him ingratitude in exchange for His love. Indeed we are all guilty, even we upon whom He has bestowed His choicest gifts. Tell me, is not the Sacred Heart of Jesus the most misunderstood and most unappreciated of hearts?"

Noemi's eyes were turned towards the picture of the Sacred Heart; there were tear-drops on the long dark lashes. She repeated—slowly and haltingly as if reciting a half learned lesson:

"Devotion to the Heart of Christ—to that Heart of flesh and blood that beats for us—and still more to that which it symbolizes—the supersensual Heart that loves us so!" Then turning to the priest, she said: "Sir, I am glad that you came to explain to me the meaning of this picture; Blanche tried to do so, but she only confused me and made it appear ridiculous."

"If Blanche would devote less time to dances, picture shows, novels, and gossip, and more time to instructive Catholic reading, she would not be so likely to make the most beautiful practices of her holy faith look ridiculous," said Father Casey.

HELPERS IN MISSION WORK.

The following amounts were contributed to the different funds from April 4th to April 11th:

For Extension and Maryknoll Houses	$ 12 50	Total—$1910 85
For Literature Propaganda in Needy Places	68 00	Total— 2419 78
For Education of Priests for Poor Dioceses	27 00	Total— 2660 02
For Mexican Schools	22 00	Total— 203 58
For Home Mission Seminary	2 00	Total— 562 20
For Knights of Columbus War Fund	14 00	Total— 636 50
For Sisters of Jesus at Washington	27 00	Total— 278 77

An Itemized List of Contributions Follows:

$50.00—New York City. $25.00—Springfield, O. $12.00—Holy Angels' Parish, Sandusky, O. $10.00—Richester, N. Y. $6.00—Washington, D. C. $5.00—Malabar, Fla.; Calmoretier, O.; Montgomery, La.; Camp Greene, N. C.; Akron, O.; St. Paul, Minn. $4.50—Santa Barbara, Cal. $4.00—McKeesport, Pa.; Arena, Wis. $3.50—New Haven, Ind. $3.00—New Orleans, La. $2.50—Riverton, Wyo. $1.50—Versailles, Ky. $1.00—St. Francis, Wis.; Walnut, Kan.; Howard, S. D.; Wiggins, Miss.; Marinette, Wis.; Fort Wayne, Ind.; Landing, Mich.; Portland, Ore.; Brooklyn, N. Y.; Cincinnati, O.; Louisville, Ky.; Ballston Lake, N. Y.; Detroit, Mich.; Mankato, Minn.; San Francisco, Cal. 50c—Oak Park, Ill.

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